



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

MARINUS, A JEWISH PHILOSOPHER OF ANTIQUITY.

WHEN I wrote, two years ago, about the Jewish philosopher Domninus¹, I had already the opportunity of mentioning several times the philosopher Marinus. I devote now a little study to the latter, because I have since become convinced that Marinus was a Jew.

Marinus hailed from Flavia Neapolis in Palestine (the ancient Shechem); he was a pupil of Proclus, whose successor he was in the chair of philosophy in Athens in the year 485 B.C., and he was the teacher of Agapius².

The circumstance that he was born in Shechem is, of course, by itself no proof that he was a Jew, because many heathen Greeks lived also in Palestine, especially at that late period. But a remark of Damascius³ points undoubtedly to the fact that Marinus was of Jewish descent, for we read there that *Marinus had gone over to the Hellenic religion*⁴. But a formal conversion to paganism certainly did not take place, it seems rather that the mere fact that Marinus belonged to the Athenian school of philosophers was already considered as a change of religion⁵.

We have no information as to other circumstances of the life of Marinus; we know from Damascius that he was physically weak and moderately gifted, and that he owed his honourable position in the school to his industry. Before his death, he appointed Isidorus to be his successor⁶.

¹ REVIEW, VII, 270-277.—I pay herewith a debt of honour, and say that Zunz knew already that Domninus was a Jew; for he writes in his essay: "Names of Jews" (*Gesammelte Schriften*, II, 11): "Domninus, Suidas s.v. Γέσιος, cf. Photius, p. 1073." In the note, "As much as Domninus, Ebedjesu, p. 104, דבניס; as a Roman name, Suidas, s.v. 'Ιουλιανός."

² Pauly's *Real-Encyclopädie*, IV, 1571.

³ Vita Isidori, c. 141.

⁴ Vid. Zeller, *Die Philosophie der Griechen*, part III, division II, 3rd edition, p. 833, note 6. In Nicolai's *History of the Greek Literature* (Magdeburg, 1878), III, 275, we find "Marinus: at first a Jew, afterwards a Neo-Platonist."

⁵ Cf. the apostasy of Elisha b. Abuja, as narrated in the Talmud.

⁶ For these particulars, vid. Zeller, l.c.

We possess of Marinus only a small Greek work, which contains the eulogistic biography of his teacher Proclus. The title of the *editio princeps* used by me is: *Μαρίνου Νεαπολίτου Πρόκλος ἡ περὶ εὐδαιμονίας*; in Latin: *Marini Neapolitani De Procli Vita et felicitate liber: nunc primum Innominato quodam interprete in Latinum sermonem conversus, adiectus etiam Scholis*. Place and year of printing are not given¹. It is prefaced by the small biography of Marinus by Suidas, which, although only containing anecdotes, yet contributes to the knowledge of the man. I therefore give it here *in extenso*: Marinus Neapolitanus philosophus et Rhetor, Procli Philosophi discipulus et successor, Procli praeceptoris sui vitam tum prosa tum carmine condidit et questiones quasdam philosophicas; scripserat etiam Philebi Platonis enarrationem copiosam, super qua cum Isidorum Philosophum consulisset isque praeceptoris (id est Procli) commentarium satisfacere dixisset, mox librum igne combussit. Et forsitan etiam in Parmenidem Commentarium perdidisset cum ab eodem Isidoro Procli in eundem dialogum tractationem meliorem esse convinceretur, nisi iam editus fuisset.

The philosophical value of the book, *De Procli Vita*, which has come down to us, is only small²; but it impresses the mind of the reader all the more by the ardour of expression, and the warm affection to the master Proclus evinced by the pupil. We meet also with Orphic and Chaldaean conceits as practised by the Neo-Platonic school, and as we also observed in the essay about Domninus³. It is further noteworthy that a certain Ulpianus of Gaza is mentioned, who, considering his native town, may also have been a Jew (*Οὐλπιανὸς ὁ Γαζαῖος συμφωιτητής*, p. 166).

SAMUEL KRAUSS.

¹ Another edition is that of Boissonade, Leipzig, 1814.

² Philosophical sayings of Marinus in the works of later authors were collected by Zeller, l. c., p. 834, but these also are of little importance.

³ Cf. Kroll, *Die Chaldäischen Orakel*, Rheinisches Museum, L (1895), 636.